AN ANTIDOTE AGAINST THE PLAGVE.

OR

Παν ἰατρικὸν: A Salue for all sores:

Which applied, and practised, will soone awaken the Lords mercy, and suddenly cause the storms of his iust iudgements to vanish away.

By Tho. Hasleton.

Deliuered in a Sermon, preached within the Cathedrall Church of Saint Paules, *London.*

Iehovæ liberatori.

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TO THE HONOrable, & right worthy Sir Francis *Wortley* Knight and Baronet, Grace mercie and peace from *God our Father* and our Lord *Iesus Christ*.

Right Noble Sir,

IF I may be bold to looke so high, I dare looke no higher, then your selfe in this my Dedication; were I able to bring forth a birth worthy of a higher countenance, to whom should I present it, but vnto my gracious Lord of Pembroke, Nostri hujus sæculi miraculum, *I am sure,* Reipublicæ sustentaculum, *vnto whom* in spem veni, *for earthly encouragemẽts. But I neuer yet could so ouer-*

weene my owne abilities, as to think their fruits worthy of such a patronage. And I must deale plainly with you, I am altogether timerous, (if not a little presumptuous) to shrowde your Honours name in the forhead of such vnliterate lines; yet since that not onely your Noble desires for my good, but also your intensiue & extensiue exhibition of more then common loue, doe iustly challenge some testification of thankfulnesse (without which I might rightly incurre Claudius Cæsars *censure vpon ingratitude) therefore instead of a better acknowledgement, I dedicate this poore widowes mite, this formlesse first borne issue, and in that my selfe, my best deuoted seruice to your noble protection. I remember what* Socrates *did reply to* Æschines *his schollar, when being poore he tooke it to heart that he was not able to gratifie him in a more ample manner,* An non intelligis

Ingratos reuocauit in seruitutem. *Sueton.*

telligis quam magnum munus mihi dedisti? nisi forte teipsum parui æstimas; *Doest thou not know (saith his Master) how great a gift thou hast giuen mee? belike thou accountest thy selfe little worth. Implying that hee accounted his gift (though poore) more precious than theirs who were rich; because (though his gift was but very small) yet he cast in all that he had; Likewise it is granted that there is no proportion betweene such a seeming something, such a lesse then nothing as this, and the great loue & obseruance which you haue condignlie merited at my hands; Yet seeing the Moralist tells mee, that where onely the qualitie of the affection, and not the quantity of the present is to bee attended:* Modicum non differt à magno, *it skils not whether the present bee great or small, so that your affection may alwaies rest beyond desert, and*

gracious acceptance, farre exceeding expectation, in which hope resting, I craue leaue for writing, and take leaue of writing: praying God to blesse you still in this life, and to crowne you with blessednesse it selfe in the life to come.

Your Honours
in loue and duty,
Tho: Hatter.

Ad Lectorem.

Scripta vide; menitusq; caue: cupit ipse moneri,
Sed non morderi. Neu fallat Nominis umbra:
Quærito non a qua, sed quæ sint scripta: faueto.
Mente bona studui prodesse, fruare: Valeto.

Aug. ad Licent. Epist. 41.

Servus tuus per ipsum,
& conservus sub ipso,
T. H.

AN ANTIDOTE

against the Plague.

Conf[illegible]out of Math. 8.
[illegible]e 25.

Then his Disciples came vnto him, and awoke him, saying, Lord saue vs, wee perish.

CHrist being wonderfull in his Natiuity, wonderful in his Ascension, and wonderfull in his Transfiguration, is here θαυμάτων πίερα, beyond admiration by his miraculous works.

In this Chapter are specified 4. seuerall miracles: first, the cleansing of a leprous man, 2 the curing of a woman troubled with a feuer, 3 the healing of the Centurions seruant, and lastly, the strange appeasing of the wind: & therefore this is rightly called by S. *Ambrose*, *Scriptura miraculosa*. the miraculous Scripture. This miracle is record[illegible] such as are either sicke, or troubled, or oppressed, or beset wth any danger, that whatsoeuer storme of aduersity shall strike our sailes, or what calamitie soeuer shal befall vs, we may remember, that the blessed Disciples, euen the neerest and dearest to our Lord Iesus, haue tasted of the same whip afore vs; therefore in thē, as it were in a Christall Glasse, we may view the common state of Christs Church militant: It is like the Arke that floated vpon the

the waters, like the Lilly, that groweth among the thorns, like the bush that burnt, and was not consumed, like Christs shippe, in this place, couered ouer with waues, and yet not suncke, *præmuntur iusti, vt pressi clament, clamantes exaudiantur, exauditi glorificent Deum*, saith *Leo* the first, the righteous are therefore pressed with sore afflictions, that they might cry vnto the Lord, and crying might be heard, and heard might glorifie God, *pessima necessitas, optima orandi magistra*, saith *Bernard*, the sharpest perplexitie is the best Schoolemaster or mistresse of Prayer. *Bernard de pug. spirit.*

When the Disciples once perceiued, that there was μέγας Σεισμός: a mightie storme, a shaking tempest, which strongly had inuironed them: when the Lord had sent forth λαῖλαψ, a vehement whirlewind, or as *Lo-*

rinus termeth it, *plurium conflictũ ventorum*, a conflict of many winds, which all at once smote the shippe on euery part, and broght the swelling waues euery way vpon it, as if in an instant they would haue buried both ship and passengers in the surges: when the merciless Ocean vnder them was thus billowing, the brittle ship about them reeling, the Mariners for feare of shipwracke, lamentably shreeking, and Christ their only hope and helpe in the sterne fast sleeping, when this great ieopardie had euen almost seized on them all, *Then his Disciples came vnto him, and awoke him, saying, Lord saue vs, we perish.* In which words (not tying my selfe to tread precisely in the exact steps of logicall rules) for our better instruction, and further light, we may obserue foure generalls; first,

who

who procured this calme, (his Disciples) secondly, of whom did they procure it, of Christ, (*they came to him*) thirdly, the effect of their comming, (*they awoke him,*) lastly, the manner how they did awaken him, by prayer: the forme which they vsed being here expressed, *Lord saue vs, we perish.* Vpon all these I intend to treat somewhat orderly and briefly, according to Gods assistance, and the times permittance. To begin with the first: *Then his Disciples came to him, (then)* that is, when the sea thus raged, the ship thus tossed, the tacklings thus shattered, the passengers thus trembled and shaked, then and not afore, *the Disciples came to him:* first, they would make tryall, whether the winds would cease or decrease naturally, and the stormes calme of themselues, but when they saw

Diuision, parts 4. *Quis, à quo, quid, quomodo,*

saw all dangers increased in greater extremitie, and more grieuous vehemencie, when they thought themselues past all hope of recouery, when they despaired of their owne safetie, τότε, then, when the last waue was ready to sweepe them away, *They came vnto him, and awoke him, saying, Lord saue vs, wee perish. Discipulorum serotina mora, sit Christianorum maxima cura:* twas an ancient Fathers obseruation vpon this place. The Disciples most dangerous delay, must minister a great caution to all Christians, willing them to be wary in the timous preuention both of present and future euills. Time me thinkes should yeeld vs (in these our contagious and deadly times) a strong perswasion of a timely returne vnto the right way: wee are all out by sinne, and therefore wee

1 *Obseruation.*

must

must beginne againe by repentance, that wee may regaine our peace with God in time: for when the time is past, *periit spes nostra*, our hope is gone, now it is time, yea time, the appointed time is come, *momenti transitus, anni transitus, æui transitus*; once lost, and euer lost. Will you shew mercy to your soules, by repenting your sinnes? Deferre not from day to day, *Deterrior posterior dies*, saith deuout *Bernard*, delay is dangerous, the longer the worse: say not with thy selfe, I will amend hereafter, for how knowest thou, whether hereafter thy heart shall be hardned, as was *Pharaohs*, *Exod*, 14, 4. or whether the grace of the Holy Ghost shall bee taken from thee as it was from *Saul*, 1 *Sam*. 16, 14. or whether thou shalt repent, and lament in vaine, as did *Esau*, *Heb*. 12. 17. or whether

thou

thou shalt crie *peccaui* too late with *Iudas*, *Math.* 27. 4. It is true, beloued, that our sins shall bee pardoned whensoeuer wee repent: but wee cannot repent, whensoeuer we will, because repentance is the gift of God, and wee haue not God at our command, but as Saint *Augustine* truly saith, *Qui dat pœnitenti veniam, non semper dat peccanti pœnitentiam.* God which alwayes pardoneth the repentant sinner, doth not alwaies giue repentãce vnto sinners, but as they neglected him, so he reiecteth them, and suffereth them to heape vnto themselues wrath against the day of wrath.

Strike therefore whilest the yron is hote, make hay while the Sun shineth, hoyse vp sailes whiles the wind bloweth, time and tide tarie for no man: Behold now the accepted time, be-

hold

hold now the day of ſaluation, 2 *Cor.* 6. 2. Now God calleth vs *per beneficia, per flagella, per prædicatores,* by his benefits, by his plagues and puniſhments, by his Embaſſadors, all continually wooing vs, to apply that moſt ſoueraigne medicine of repentance to theſe bitter wounds, which the ſting of ſin hath made in our ſoules. Oh! let vs not deferre, and put off this neceſſarie cure! One hath ſaid verie well: *Qui veniam per pœnitentiam repromiſit, diem craſtinam ad pœnitentiam non promiſit.* He that hath promiſed to pardon vs, if wee repent, hath not promiſed vs, that to morrow wee ſhall repent. Wherefore let vs lay aſide all excuſes and delayes, leſt by little and little wee grow key-cold in loue, & ruſtie in ſin: prolong not an houre, nay, not a moment, for the clouds of Gods

Diez. loco de pœnitentia.

vengeance

ance may in an instant ouer-cast thy soule, and *in ictu oculi* in the twinckling of an eye, the plague tokens of the Lords wrath may take a deadly impression in thy body, and then *furor arma ministrat*, his fierce anger will quickly afford him weapons, & as *Lactantius* saith, *tarditatem iræ, grauitate supplicij compensabit*, he will require the slownesse of his wrath with the seueritie of his vengeance: for *quanto diutiùs Deus expectat, tanto grauiùs vindicat*: how much the longer God expects and waits for our conuersion, so much the more grieuously wil he be auenged vpon vs, if we repent not. *Serior esse solet vindicta, seuerior*: God vseth to come to punish on leaden feet, but hee payeth home with iron hands, hee will reach them far, and he will smite them full. And therefore to day if you will

Aug. serm. 102 de tempore.

will heare his voice harden not your hearts, deferre not till the last gaspe, for, καλὸν ὁ καλὸν: vnseasonable good is not good at all, vntimely sacrifice auaileth not, prayer, that commeth out of time, is like a messe of meat set vpon the graue when the dead is no whit the better for it.

How might I (beloued) vrge vnto you in all your weightiest affaires the presentest prensation, and speediest apprehension of the very forelocke of Time, but *Cintheus aurem vellit*, Time calls mee to the pursuit of my text.

It followeth in these words, *(his Disciples) then his Disciples came to him*: Disciple, is properly a Latine word, and doth signifie in English a Scholar, or learner: from the verbe *Disco*. The originall also is of the same expression: so that in a generall signifi-

Μαθηταὶ, ex μανθάνω. *Disco.*

nification, all that professed the Gospel of Christ, were called his Disciples: but more strictly they onely did beare the name of his Disciples, who were learners of his Doctrine, Professors of his life & conuersation, & Preachers of both to others: and they were of two sorts; first, and of a lower order, the 70 sent forth two and two before his face, into euery city, & place, whither he himself would come to preach the Gospell, and worke miracles, as they are specified by the Euangelist, *Lu.* 10. 1. who these 70 Disciples were though *Eusebius*, *Epiphanius*, and others, tell vs; yet in the Gospell their names are concealed, and Christ bade them reioyce, that their names were written in Heauen, *Luke* 10. 20.

The other, and higher order, were the twelue Apostles, many times called his Disciples, and made

made knowne by their names. *Tertullian, Ierom,* and other learned Diuines, say; herein the truth answered ancient types, both of the twelue Patriarkes, and seuentie Elders, called their *Sanedrim*, as some, the 70 soules that came with *Iacob* into Ægypt: others, the twelue fountaines of Water, and seuentie Palme-trees in *Elim*. Who those Disciples were that came to Christ by Prayer in this extremitie of perill, is a question, because the text doth not cleare it: but out of all doubt they were Disciples, not one, or two, but (as farre as may bee gathered) euen all the Apostles; and great reason, for as the penitent theife said to his fellow, they were all in the same condēnation: if the ship had suncke into the waues they had all perished, *Lord, saue vs, we perish.* And therefore not onely

Mat. 10.1.
Mar. 3.15.
Luk. 9. 1,5.
Tertul. cont. Marci. l. 4. cap. 24.
Ierom, Epist ad Fabiolam Mansio. 6.
Luk 23.40

Gal. 2. 9.
Mat. 17. 1.
Mar. 5. 37.

onely *Peter*, *Iames* and *Iohn*, though counted Pillars, and in many things preferred before the rest, but all, goe to Christ to further the common good, and to helpe by their prayers to procure the common saluation. Yet take notice by the way, that as all the Disciples came, so none but Disciples came, and their comming was not *tam passibus corporis, quam fide cordis*, saith venerable *Beda*: not so much with the feet of their bodies, as by the faith of their hearts: hereby giuing vs to vnderstand whose prayers are so powerfull with God to remoue both a publike and priuate calamitie, either from thēselues or others: not the prayers of enemies to God, and alienates from the house of Israel, but of faithfull friends, fauourites and constant followers of our blessed Sauiour.

2 *Obseruation.*

The

The Lord heareth the praiers of the righteous, and his eares are open to their cries, he will fulfill the desires of such as feare him, he is nigh to such as call on him in faith, *Psal.* 145, 18. *quia juxta mensuram fidei, erit mensura impetrandi*, saith *Ambrose*, because the more faith we haue, the more grace wee shall receiue: therefore Christ teacheth vs to say *Our Father*, to make vs confident of obtaining, and concludeth with *Amen, significare indubitanter à Domino conferri, quod fide petitur*, to signifie, that wee shall vndoubtedly receiue whatsoeuer we faithfully desire, saith Saint *Augustine*.

It was *Abraham* the friend of God that preuailed so much wth his prayer for the Sodomites. It was his faithfull seruant *Moses*, would not let him alone, but stood vp in the breach, & turn'd

Iam. 2. 23.
Gen. 18. *Penult.*
Heb. 3. 6:
Exo. 32. 10.

away

away Gods anger, that he could not destroy the people, as he said *Psal:* 106. 23. It was religious *Iosuah*, that by his prayer commanded the Sunne and Moone to stand in the firmament *Iosh.* 10. 12. It was feruent *Elijah* whose tongue was *Frœnum cœli* saith *Austin*, the bridle of heauen; opening, and shutting it by his prayer. It was zealous *Phineas*, that prayed and so the plague ceased. And the Apostle concludeth in generall, it is the praier of the righteous man that so much auaileth, *Iam.* 5. 16. *Tu cor nostrum fiduciam in oratione accepit, cum sibi vitæ prauitas nulla contradicit*, therefore the godly haue confidence that God will bee answerable to their requests, because they are correspondent to his will, and then doe they stedfastly rely vpon the grant of their Petitions, when

Iam. 5. 17.
Numb. 25. 13.
Psal. 106. 30.

there

there is no prauity of life, nor any wickednesse of conuersation to contradict their profession saith *Gregory* in his Morals: and therefore St. *Basil* saith, that a prayer should bee filled vp, *non tam syllabis, quam operibus*, not so much wth words, as wth works; because God heareth not sinners *Acts* 12.7. but their best prayers (as the Prophet speaketh) are turned into sin, and when they send thē vp to the Almighty for a blisse, they double but a curse, for vsing his sacred name in their mouthes, and hating to be reformed: no matter therefore whether the wicked pray or no? yea all their fasting, praying, and crying, not worth a straw, but oh ye meeke, ye true Disciples, yee that haue your hearts sprinkled from an euill conscience, and bodies washed with pure water; ye that haue cleane hands & a pure heart,

Psal. 109, 6

Oratio de carne pudica, de anima innocenti, de spiritu sancto offerenda. Tertul. Apolog. cap, 30.

Heb. 10. 12.

Psal. 24. 4.

heart, yee are Gods fauourites,
2 king 2. 12. pray for a calme; ye are the Chariots and horsmen of Israel, stand in the gap day and night, keepe not silence, and giue the Lord
Esay 62. 6. no rest, till hee haue mercy on Sion, and hath taken his sore plague from *Ierusalem*: So much for the first part, *viz.*, the persons procuring this calme (*his Disciples.*)

Now secondly, to whom goe they? where doe they seeke it? (*to him,*) that is, to Christ, their
Ionah 1. 5. Lord and Master. The Heathenish Mariners in *Ionahs* storme did cry euery man to his God. In nothing were the Gentiles more sottish then in this, ascribing particular tutelar gods, to particular places: *Babylon* had *Belus*; *Egypt*, *Isis*; *Athens* had *Minerua*; and *Ephesus*, *Diana*; The *Caldeans* had *Baal*; *Sidonians Astereth*; *Ammonits Moloch*

or *Milcom*; *Moabites*, *Chamos*; *Syrians*, *Rimmon*; and *Philistines*, *Dagon*: Yea, the Elements had their seuerall gods, to rule ouer them: as the Heauen had *Iupiter*, the Aire *Iuno*, the Sea *Neptune*, & Hell *Pluto*: yea, for euery purpose & occasion, for euery time & season, they had one god or other to call vpon. And doe not the Antichristian Angelites, or Angeliques rather (for so doth Saint *Augustine*, and *Isidore* name those heretiks, that either did adore, or were inclined to the worship of Angels) parallel the Ethnicks in euery respect? nay, doe they not transcend them in folly, as much as their *Hyperdulia* to the Virgin *Mary*, doth their *Dulia* to common Saints? Surely many learned Authors will make thē confesse no lesse: for what Arithmetician is so perfect in the

Other Countries had other gods, the Reliques whereof are recorded by *Tertullian in Apol. c.* 23.

Angelici quia in Angelorum cultum inclinati. Aug. de her. c. 39.

Angelici vocati, quia angelos colunt. Isidor. Origen. l. 8. *c.* 5.

Looke Francis de Croy. C. ARTH. in his three Cõformities. cap. 4. 5.

calculations of the *Algebra*, that he can number the infinitenesse of diuers Patrons, Aduocates, and tutelar Saints, whom they haue canonized, for the vse of euerie Countrey, place, creature, and disease. Our Disciples are better taught (Poperie was not then hatched, nor this point of invocation knowne in the Church, for the space of 360 yeares together after the birth of our Saiuiour) they doe not in this dangerous storme and tempest, invocate Saint *Grache*, St. *Barbara*, Saint *Alivirgo*, Saint *Andoche*, or Saint *Nicholas*: no nor *Noah*, *Moses*, or *Ionah*, who had beene indangered by Seas, and waters before, but they come to Christ the true and only Lord of Sea, and Land, and all: whose President must bee our imitation, whose patterne must be our direction, guiding

3 Obseruation.

vs

vs to call on God onely in our dayes of trouble, that hee may heare vs, and we may praise his most glorious name. *Rome* would make vs beleeue, that during the time of Pestilence wee must pray vnto none but Saint *Sebastian*, and his successor Saint *Roche*, Saints inuented to intercede against such a deadly disease: wilfully and directly opposing & contradicting the cõmand and counsell of the Lord of Hostes, *Psal.* 50. 15. Call on me in the day of thy trouble, & I will deliuer thee: *Athanasius* hath obserued that *Dauid*, though oftentimes plunged into many perplexities, and beset with those prim weapons of the Lords wrath, the sword, famine and pestilence, οὐκ ἄλλον ἢ τὸν Θεὸν παρεκάλεσεν τῇ ἀνάγκῃ: yet hee neuer prayed vnto any other, but

The latter pestilent God is worshipped in *Venice*.

Athan. orat. 4. cont. Arian pag. 260

but God himselfe for his deliuerance. Could *Isis* or any other God or goddesse haue freed *Pharaohs* land from those ten plagues, sent vpon them for open rebellion? surely then the Magicians might haue preuailed: but that *Iehouah* who was the Egyptians onely punisher, was the Israelites onely deliuerer: and the same Lord, whose iustice was the reuenger of our sinnes by this mortall disease, his all-sufficient mercy can onely succour, aide and deliuer vs. And therefore let vs all with weeping, fasting and praying, returne vnto God, and say with Saint *Augustine*, *Cui alteri praeter te clamabimus*; To whom else should wee cry in our sore afflictions besides thee: and with *Chrysostome*, ἐ τῶ δόλῳ ἀ τῶ Θεῶ δόλῳ ἀλλὰ τὸ ὄνομα τῶ Κυρίου; Let vs not mediate this Saint, or that Saint

Aug. confess. lib. 1. cap. 5.

Chrysost. in 1 Cor. Hom. 1.

Saint, this Angell, or that Angel, but onely the name of the Lord Iesus.

There are three vnanswerable reasons why we should only pray to God; first, because hee onely is omniscient, that is, such a one, as knoweth all things: he that heareth our prayers must be able to search the secrets of our hearts, and discerne the inward disposition of our soules, for the pouring out of good words, & the offering vp of externall sighes and teares, are but the carkasse only of a true praier; the life thereof consisteth in the pouring out of the very soule it selfe, and the sending vp of those secret groans of the spirit which cannot be vttered. But the Godhead onely searcheth the hearts, and onely hee knoweth what is minde of the spirit: he heareth in Heauen his dwelling place,

Reasons 3.

1. Because he is onely omniscient

Psal. 62. 8.

1 Sam. 1. 13, 15.

Rom. 8. 26.

Rom. 8. 27.

and giueth to euery man according to his wayes, for hee, euen hee onely knoweth the hearts of all the children of men, as *Solomon* teacheth vs in the prayer, which hee made at the Dedication of the Temple. May not therefore Romish Doctors worthilie bee taxed, from whom mentall prayers are presented to the Saints as well as vocall: and with whom they are beleeued to receiue both the one and the other.

2 Chron. 6. 30.

Me thinkes *Anselmus Laudunensis* in his interlineall Glosse vpon that Text, *Abraham is ignorant of vs, and Israel knoweth vs not*, (*Esa.* 63. 16.) should make them blush for shame, where he noteth, that *Augustine* sayth, that the dead, euen the Saints, doe not know what the liuing doe, no not their owne sonnes: with whom concordeth

Augustinus dicit, quia mortui nesciunt, etiam sancti, quid agant vivi, etiam eorum filij Gloss. interlineal. in Esai. 63.

cordeth *Hugo de Sancto Victore*, in his booke *de spiritu & anima, cap. 29. Ibi sunt spiritus defunctorum, vbi non vident quæcunq; aguntur, aut eveniunt in ista vita hominibus.* The spirits of the dead bee there, where they doe neither see, nor heare the things that are done or fall out vnto men in this life. And if they are ignorant of outward acts and gestures, then much more of inward requests and motions: therefore seeing, καρδιογνώστης μόνος ὁ Θεὸς ὑπάρχει, God alone searcheth the reines, and beholdeth the hidden things, as *Athanasius* speaketh; Let vs conclude this reason with that golden sentence of *Dauid*, O thou that hearest prayer, vnto thee shall all flesh come.

Aug de cura pro mortuis cap. 13.

Psal. 65. 2.

Secondly, we must call onely vpon God, because hee onely is omnipotent, which can onely

helpe vs. None but the Almightie could haue deliuered
Exod.13.3 *Israel* out of Egypt, that house of bondage and furnace of affliction: *Daniel* out of the Lions
Dan.6.5, 13, 22, 28. Zach.3.2, ad 5. denne: *Iehoshua* out of that long Captiuitie of the *Iewes*: *Ioseph* out of the pit, slauery, and false slanders: *Moses*, *Ieremie*, *Paul* and *Peter* out of their varietie of persecutions and troubles: And therefore those Prophets, Apostles, and holy men of God did cry vnto God onely, to saue and deliuer them.

A third reason as pregnant and forcible as the two former, is obserued by Saint *Augustine*,
Aug lib. 1. cont. Max. *Quoniam creaturæ exhiberemus eam seruitutem, quæ vni tantum debetur Deo*: because in so doing we should wrong our selues in giuing that to creatures, wch is due onely to the Creator: but why should I alledge any mortall

tall men, when as all Christians haue beene taught from God himselfe, that no part of his worship is to bee communicated vnto any creature: For it is written, *Math.* 4. 10. *Thou shalt worship the Lord thy God, and him onely shalt thou serue.* But prayer is such a principall part of this seruice, that it is vsually put for the whole, or at least, as *Lactantius* doth most truly say, *Summus colendi Dei ritus est, ex ore iusti hominis ad Deum directa laudatio*: the chiefest part of Gods worship is an humble faithfull prayer and praises out of the mouth of a righteous man: and therefore Saint *Paul* setting downe the whole armour of a Christian, putteth prayer as the chiefest part of all: and so *Zanchius* saith that this is *Optimum genus, ideoq; vltimo ab Apostolo armaturæ ex-*

Lactant. de vero cultu. l. 6. c. 25. f. 399.

Zanch. in c. 6. ad Eph.

plicatum; the best part of all our Christian weapons, and therefore last expressed by the Apostle, because that vnlesse Gods helpe be craued by prayer, *reliqua arma parum prosunt*, all the other armour will auaile vs nothing: and therefore *Clemens Alexandrinus* might very well conclude, οὐ ἀπεικότως ἡμεῖς δὴ εὐχῆς πιμῶμεν τὸν Θεὸν, καὶ καθαρὰν τὴν θυσίαν ἀεσὶν καὶ ἁγιωτάτην μετὰ δικαιοσύνης ἀναπέμπομεν; Wee doe not without cause honour God by prayer, and with righteousnesse send vp this best and holiest sacrifice. Wherunto learned *Ignatius* hath added a *monon* in his sixt Epistle to *Philadelphia*, μόνον τὸν Θεὸν πρὸ ὀφθαλμῶν ἔχετε ἐν ταῖς εὐχαῖς; haue God alone before your eyes in your praiers: and great reason, for to be prayed vnto, is so proper vnto a Deitie, that to giue it to any creature,

Clem. Alex. lib. 7. stromat.

ture is truly iudged sacrilegious impietie, which robs God of his glorie, Christ of his office, & the agent himselfe of saluation: and God himselfe, to signifie no lesse to the whole generation of *Adam*, hath giuen the publike place of his worship the denomination of the House of Prayer.

Esay. 56. 7. For *denominatio fit à principaliore causa.*

And therefore concerning the blessed Virgin, wee honor her name, wee reuerence her memoriall, and with all generations wee call her blessed: but to pray vnto her wee may boldly say with Saint *Bernard*, *libenter certè gloriosa Virgo tali honore carebit*, The glorious Virgin is willingly content to want such honour.

Likewise of the blessed Angels and Saints, wee gladly confesse, that their commemoration, is like the composition of

of the perfume, that is made by the Art of the Apothecarie; it is as sweet as honey in all our mouthes, and more delightfull then Musicke at a banquet of Wine: and as for the triumphant Saints, whilest that they were concumbitants in the Church militant, wee willingly did enioy them as our fellow-
Ro.15.30. souldiers, συναγωνισαι striuing
2 Cor.1.11. together with vs, and συνυπεργουντες, helping together with their prayers to God for vs, yea, and being receiued vp vnto glorie, *Honorandi sunt propter imitationem, non adorandi propter religionem*; they are to bee honoured for imitation, not to bee adored for religion, saith Saint *Augustine*: to inuocate any of them wee haue neither precept from God, nor practice in the ancient Church, nor promise in Gods word,

Vide Aug. lib. de quantitate animæ & de moribus Eccles. Catholicæ, et Manich. lib. 1. cap. 30.

word, to bee heard, and they themselues cannot possibly deserue it, neyther doe they in the least manner desire it. But if it were possible for them to heare such vnlawfull prayers of men, they would with both hands (as wee say) put them from them, and labor to purge themselues from such flat Idolatry, with their song of obedience, *Not vnto vs Lord, not vnto vs, but to thy name be such honour ascribed.* Psal. 115. 1.

But our Romish Doctors, to maintaine their inuocations of celestiall Spirits, do cozen simple people now a daies, (as their predecessors did the Christians in the Apostles times) vnder the pretence of humilitie, saying, that the God of al things was invisible & inaccessible, & incomprehensible: and therefore (as Col. 2. 18. *vide Theod. ibid.*

Theodoret

Theodoret testifieth) they counselled their followers to procure Gods fauour by the meanes of Angels: like as the heathen Idolaters, to couer the shame of their neglecting of God, were wont, *misera vti excusatione, dicentes, Per istos posse ire ad Deum, sicut per Comites pervenitur ad Regem*, saith *Ambrose*, to vse this miserable excuse, that by these they might goe to God, as by Officers we goe to the King. The very selfe same rag our Romanists haue borrowed from them to couer their superstition with, that the wickednes thereof might not appeare. But Saint *Ambrose* hath met well with them, and sufficiently discouered the vanitie of such a grosse and carnall imagination: Men (saith he) go to Kings by Courtiers, *quia homo vtiq; est Rex*, because

Ambr. in Rom. cap. 1.

cause the King is but a man; *ad Deum autem quem nihil latet promerendum suffragatore non opus est, sed mente devota*; but as for the Lord, from whom nothing is hid, wee need no spokes-man to make him fauorable vnto vs, onely there is required a deuout minde. But aboue all others, *S. Chrysostome* may suffice an indifferent Reader, dashing all such replies with this full answer, Θεὸς ἀεὶ ἐγγύς ἐστιν, ἐὰν θελήσῃς ἄνθρωπον, ἱκετεύσῃς τὶ ποιεῖ, καθεύδει, &c. God is alwayes neere (saith he,) If thou wilt intreat man, thou askest what he is adoing, and he is asleepe, hee is not at leasure, or the seruant giueth thee no answer: ἐπὶ δὲ τοῦ Θεοῦ οὐδὲν τούτων, but with God there is none of these things. Whithersoeuer thou goest and calleest, hee heareth: there is no

Copiosiùs legas apud Ambr. in Rom. cap. 1.

Chrysost. in dimission. Chananæa. Tom. 5. edit. Savig. pag. 195. Vide eund. Serm. 7. de pœnitent. Tom. 6. edit. Savil. pag. 802. & in Psal. 4.

want of leisure, nor a mediator, nor a seruant that keepeth thee off: εἰπὲ, Ἐλέησόν με; say, Haue mercy vpon mee, and presently God is with thee. For while thou art aspeaking, saith hee, I will say, ἰδὲ ἐγὼ παρ εἰμι, Behold here I am (*Esay* 58. 9.) but I haue beene ouer-tedious in the satisfaction of this point. I will conclude, and reduce all to that one question of S. *Paul*, *Rom.* 10. 14. *How shall they call vpon him in whom they haue not beleeued?* Where it is manifest, that none must bee inuocated, but such as must be beleeued in: but none must bee beleeued in but God alone: for, *Credimus Paulo, sed non credimus in Paulum; credimus Petro, sed non credimus in Petrum*, Wee beleeue (saith S. *Austin*) *Paul*, but wee beleeue not in S. *Paul*: wee beleeue *Pe-*

Aug. tract. 29 *in Iohan*

ter,

ter, but wee beleeue not in S. *Peter*. And therefore let vs all conclude with *Origen*, *Soli Domino Deo*; Let our prayers be offered onely to the Lord our God, who doth at all times hear vs, and will vndoubtedly deliuer vs from this deadly Pestilence, if wee pray powerfully with a syncere faith and pure conscience.

And thus I haue vnuailed the party to whom the Disciples came for assistance in this their dangerous case.

I am in the next place to discouer the effect of their comming: the Text telleth vs, *They awoke him*. Fearfull death, of all miseries the last, and the most terrible: against which an holy Father hath made this exclamation; O Death, how bitter is the remembrance of thee? how quickly

Apud Lud. Granatens. Exercit. de Orat. & Medit.

quickly and suddenly stealest thou vpon vs? how secret are thy paths and wayes? how vniuersal is thy signiory and dominion? The mighty cannot escape thee, the strong lose their strength before thee, the rich with their money shall not corrupt thee. Thou art the hammar that alwayes striketh: thou art the sword that neuer bluntetb: thou art the snare wherein all must be taken: thou art the prison wherin all must lye: thou art the sea wherein all must perish: thou art the paine, that all must suffer: thou art the tribute that all must pay. If thou commest but in thy naturall course, thou causest those two amorous twins, soule & body to tremble and quake & at their forced separation, to sweat euen drops of anguish: & if thou only seemest

to offer thy vnresistable atachement to any accidentally, and in a violent manner, oh thou art dreadfull beyond comparison. This more then exceeding terror vnawares looking the Disciples in the face, and being in all readinesse to seaze on them, caused them suddenly to send forth a pitifull outcry to their Lord and Master, with such clamours and vociferations, euen as if they had been at their wits end: so that dispensing with all ceremonies and complements, they iogged him, saith *Alphonsus Salmeron*, so long till they awakened him: and surely the originall importeth no lesse, ἤγειραν, *suscitauerunt*, they raised him vp: the same word is vsed in many places of Scripture, where mention is made of the resurrection, as, *Destroy this temple and* Ioh. 2. 19.

in

in three dayes I will raise it vp:
Mat. 27. 52 and, *Many bodies of Saints which slept arose*: and, *If Christ be risen from the dead, how say some among you there is no resurrection of the dead?* In which and many other Texts, and specially in that Chapter to the *Corinthians* the word of my Text is vsed, and not improperly: for what is deepe, fast, and sound sleepe, but *mortis imago*, and ἀδελφὸς θανάτου, the very image and brother of death, as the Heathen could say, ὕπνος τὸ μικρὸν τοῦ θανάτου μυστήριον, saith *Menander*, Sleep is nothing else but a short kinde of death. Now Christ was in a fast and dead sleepe, for so much the word (which is here and in *S. Marke* vsed) signifieth: his *senses were wel & fast bound, as if hee had no operation of life; and therefore the

1 Cor. 15. 12.

Stulte quid est somnus gelidus nisi mortis imago? Ouid.

Homer.

ἐγδεδεμένος, ex ἐν et δέω: & ἐνδέω ex ἐν et δέω ligo, vere sopera-tus, aut demersus somno profundo

the Disciples are said to raise him, as it were from the dead.

Behold here in the Disciples, importunitie! and in our Sauiour, opportunitie! they awaken him suddenly; hee awaketh seasonably: they awaken him violently by reason of their fearfulnesse; he awakeneth voluntarily, to giue them a speedy deliuerance. And are not wee plunged into greater extremities, and more grieuous calamities then euer the Disciples were? Yes surely, for our sinnes haue provoked *Bellatorem fortem*, the mighty warriour, the Lord of Hosts, the righteous Iudge, to whet his sword and bend his bow, and make them ready, to prepare the instruments of death, and arrowes to destroy vs: our customary sins haue forced out the Lords decree

Ier. 20.11.

Psal.2.12, 13.

cree, and haue brought forth three deadly weapons; his Sword, and Famine hover ouer vs, being ready to light vpon vs, and wee are already beset *plurium conflictu febrium*, with a conflict of many diseases; the Angell is a darting the right-ayming arrowes of the Lords wrath at euery mans doore: Gods deadly tokens, the onely markes of his displeasure, and our disobedience, are sent forth promiscuously to all sinners, especially to wilfull and obstinate transgressors, and though thousands fall on the one side, and ten thousands on the other, and they neuer touch thee, yet sinne will bring them home to thy heart at last. For, like as one that shooteth at a marke, sometimes is gone, and sometimes is shore, sometimes lighteth on the right hand

Ferrum.
Fames.
Morbus.

hand, ſometimes on the left; at length hitteth the marke: ſo the Lord of Hoaſts being incenſed with the generall wickedneſſe of this Citie, ſhootes at great men beyond vs, at meane men ſhort of vs, at our friends on the right hand, at our enemies on the left; at length hitteth our ſelues. The longer his hand is in practice, the more certainly he ſtriketh.

What, were the Diſciples in the iawes of ſuch perils? were they thus beſet with the Lords vengeance? out of all doubt they were not, and yet they being conſcious, that their ſinnes were the cauſe of this raging tempeſt, they ſpeed by feruent prayers to awaken their merciſull Sauiour: *Faciamus nos ſimiliter*: Beloued, let vs doe the like. *Culpæ comes, iuſtiſſimè pœna*

Lyps de Constantia. lib.2.cap.16

na semper est, The companions of our sinnes, are many plagues, which continually attend vs, like so many hunger-starued Lions, euer gaping to deuour vs. ἐξ ὑπνου ἐγερθεὶς Ὁ Θεὸς ἐβαδίζε, and our God is fallen into a deepe sleepe. So burdensome, so grieuous, so wearisome haue our sinnes beene vnto the Lord, that they haue awakened his slow anger, his righteous iustice, and failed his long patience, his forbearing mercy fast asleepe. We now finde that verified which *S. Austin* long ago foretold: *Tunc in te dormit Christus, cum obliuiscis passionis Christi*, when thou forgetest the passion of Christ, then Christ sleepeth in thee: and then (saith he) *nauis tua turbatur*, thy ship is troubled, thy heart is worthily troubled, because

Aug. in Psal. 56.

cause *excidit tibi in quem credideris*, thou forgettest him, on whom thou shouldst beleeue: thy passions are great, when thou art vnmindfull of Christs passion: and then art thou vnsensible of his passion, when by sinne thou doest pierce thine owne soule, and crucifie thy Sauiour afresh; *qui ex proprio & pretioso sanguine*, who of his owne pretious bloud made a plaister to cure thy festred wounds. *Et hinc illæ lachrymæ*, hence our sorrowes and griefes, hence our plagues and punishmẽts. And dearly beloued what shall wee doe? The best aduice I can giue, is that which Christ giueth his Spouse in the *Canticles, Chap. 6. 13. Returne, returne O Shalamite; Returne, returne that we may behold thee.* I thus paraphrase it; Returne O

my Spouse, Daughter of Ierusalem returne, returne to mee, returne to thy selfe, returne to thy former feeling of my grace, returne, that both my selfe, and all the Company of Angells, may see thee, and reioyce in thee.

This Spouse of Christ is the mother of vs all, the holy Catholique Church, in whose bosome wee are nourished: Take wee then the aduice giuen vnto her, for an aduice vnto our selues. Returne wee from our euill waies, returne we from our all sinnes, returne we vnto the Lord our God, that both hee and all the company of Angels may see vs, and reioyce in vs.

Aug. serm. 1. de tempore. Life is sweet vnto vs, *mutet vitam, qui vult accipere vitam*, saith S. *Augustine*, If we are desirous to retaine this life, and enioy

enioy the blessed life of heauen, wee must change our wicked life on earth. *Mortificemus peccata, Christum excitemus, & fidem recolamus:* let vs mortifie our sinnes by vntained Repentance, rowze vp Christ by a feruent and liuely prayer, and reviue Gods worship in a more syncere, diligent, deuout, and constant manner, and all the stormes of our sore afflictions shall soone vanish away. Aug.

So I proceed to the last part in the procuring of this calme, *viz.* their praiers in these words expressed; *Lord saue vs: wee perish.* The three Euangelists who doe record this story, vse three seuerall titles attributed vnto our blessed Sauiour in this compendious forme of prayer: all which (though the Latine and our English expresse not)

are significant and emphaticall in their originall propieties. S. *Markes* title is, Διδάσκαλε, Διδάσκαλε οὐ μέλει σοι ὅτι ἀπολύμεθα, *Master, caresst thou not that we perish?* The Greeke word there specified signifieth a Teacher of letters, manners, or any art: in relation whereunto they were called Disciples, Scholars, or Learners. Saint *Lukes* title is, Ἐπιστάτα, Englished a Defender, a present Helper; such as in times of warre are sworne brethren, to live and die together, *Commiles, succenturiatus*: and in times of peace, Guardians of Infants. Shepheards haue the same title, who are ὀνομαστὶ ποιμένες, Defenders of their flocks. The title in the text is, Κύριε, which importeth power, or might, answerable to that glorious Tetragrammaton, *Iehouah*, which

which the *Septuaginta* constantly translate throughout the old Testament in this sacred word, an essentiall name neuer giuen to any but onely the true God.

The titles well weighed afford good vse of Instruction, and much matter of Consolation. In that they call him *Lord*, we are incouraged to pray with confidence, because hee is *Iehouah*, all-sufficient to deliuer vs: and in that they call him *Teacher* and *Defender*, wee are certified of the Lords willingnesse to heare vs, and forward readinesse to help and succour vs: in that hee is their *Master*, they pray in loue; in that hee is their *Lord*, they pray in feare: he being their *Master* and *Defender*, they are not *timidi*, ouer-fearefull; hee being their *Lord* and *Iehouah*, they are not *tumidi*,

ouer-bold. The same *Lord* and *Master* is our *Iehouah*, and ready helper, and therefore wee likewise must pray (in this time of deadly pestilence) first confidently, not despairing: *quia irrisio Dei est, si quid illum ores, quod exoratuum te non certe confidas*; because it is a mocking of God, saith *Pellican*, to pray vnto him, and to doube that wee shall not haue our requests: for this cause Christ tels vs, *Marke* 11. 14. that whatsoeuer we desire when we pray, beleeue that wee shall haue it, and it shall be done vnto vs, especially if it be *petitio decentium*, saith *Damascen*, a request of such things as are fit for God to giue, and vs to haue. For these S. *Iames* bids vs *Aske in faith, and wauer not, and wee shall receiue our desires*. Secondly, because their Lord is our

Pellic. in Mat.

Iames 1.6.

our Iehouah, therefore we likewise must pray reuerently, not presuming. The very consideration of Gods greatnes should moue vs to supplicate with all humilitie.

Varus Germinus was wont to say to *Cæsar*, *Qui apud te, O Cæsar audent dicere, magnitudinem tuam ignorant: qui non audent, humanitatem tuam nesciunt:* They that dare speake to thee, doe not know thy greatnesse, they that dare not, are ignorant of thy humanitie and meeknes: I may say farre better, Our God is meek and lowly in heart, that we may speake vnto him; but hee is so great in Maiesty and power, that one ought to speake in all humilitie: and that not with the Gentiles, whose Heathenish fashion was *adorare sigillaria sua residendo*, to worship

God as they ſare; but meekly kneeling vpō our knees, that we may ſhew both inward and outward humilitie. For this was the practice not onely of great ſinners, but of the holieſt Saints, thouſands of Angels do couer their faces, and Chriſt himſelfe, the Sonne of God did often vſe to fal down, to kneele, and proſtrate himſelfe vpon the ground, when hee prayed vntò his Father: *Et proſtratus in terra erat Medicus, & non inclinatur ægrotus*: And ſhall this heauenly Phyſitian kneele, and wee thinke much to ſtoope? Consider with thy ſelfe ſaith Saint *Bernard*, *quanta cum humilitate debet rana pauperula adorare eum*: With what great humilitie ought we poore wormes of the earth to adore him? And therefore as *Euſebius* reporteth

Cypr. 2. ad Don.

of

of that most Christian *Constantine*, that it was his vsuall custome, euery day to shut vp himselfe close into some secret place of his palace, and there vpon his bended knees, and with a most submisse humble voyce to make his deuout prayers and Soliloquies vnto Almighty God. Thus confidently, and thus reuerently let vs all draw neere vnto our Lord and Sauiour, and then our gratious Defender, our powerfull Iehovah will speedily take from vs this our great ieopardy.

Before I conclude, it is not amisse to giue you notice, that Saint *Luke*, to expresse the Disciples zealous deuotion, ingeminateth the title giuē to Christ in this short forme of prayer, with a double appellation, Ἐπιστάτης, Ἐπιστάτης, ἀπολλύμεθα, Master,

Master, *wee perish*; O gratious defender, O powerfull *Iehovah*, wee are ready to bee cast away and buried in the waues: hereby giuing vs to vnderstand, that *brevis oratio, si fortis, penetrat cœlum*, a short prayer, (though but in 3 words, as was the Disciples) so it be feruent is most powerful, pierceth the skies, and is accepted of the Almighty Lord.

4 Observation.

Κύριε σῶσον ἡμᾶς. *Domine saluanos*, Lord saue vs.

The prayer of the blinde men was short, *O Lord, Sonne of Dauid, haue mercy vpon vs*, and yet preuailed, *Math.* 20. 31. The prayer of the Publican shorter, *God bee merciful to mee a sinner*; and yet as auaileable, *Luke* 18. 13. The prayer of the penitent Thiefe very compendious, *Lord remember mee when thou commest into thy Kingdome*, and yet most forcible, *Luke* 23. 42. The prayer of the father of the sicke childe

child most briefe, *Lord help mine vnbeleefe*, and yet very effectuall: *Marke* 9. 24. Yea, many times wee find that an earnest seeking with the heart, hath prevailed without any words vttered by the tongue, as *Moses* when hee cryed to God with his heart, and yet opened not his mouth; For that is most true which Saint *Gregorie* saith, *Tanto minus quis clamat, quanto minus desiderat, & tanto fortius cœlos penetrat, quanto fortius desiderat*, the more earnestly wee desire any thing, the more lowdly we doe crie vnto God, and the colder is our desire, the slower is our calling on him, and the harder to obtaine it of him.

Luther to this purpose calleth prayers and supplications, *bombardas Christianorum*; the Christians Canons: and surely being

beeing well cha
and repentance,
zeale and feruen
shoote farre, an
Here therefore
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auaileable to remoue
tall sicknesse: surely,
faintnesse, coldnesse,
nesse doe so much fre-
r prayers. There is
aint, a fearefull, and
ll praying amongst vs;
condly, a cold, a for-
l superficiall praying
and there is thirdly, a
roud, and presumptu-
ing vnto dreadfull *Ie-*
d this last is the worst:
procedit quidem tedum
the faint and fearefull
cannot get out, much
lesse

lesse get vp: it sticketh so fast berweene the teeth, or in the throat rather: *tepida procedit, sed in ascensu languescit & defecit*, the cold and formall prayer cōmeth forth fast enough, but it cannot get vp, it freeseth (for want of spirit and feruor) by the way, ere it come to appeare in Gods presence: *temeraria ascendit, sed resilit*; the cold and presumptuous prayer flyeth vp apace, but it is as fast beaten backe againe, for presenting it selfe ouerboldly, and saucily in Gods sight: *Nec tantum non obtinet gratiam, sed meretur offensam*, and in stead of a blessing, it bringeth a curse with it: thus farre deuout *Bernard*.

I haue read of two ladders by which men climbe to heauen; feruent prayers, and crying sinnes, the godly by the one,

one, and the wicked by the other. By the sinfull Ladder did *Sodome* and *Ninive* climbe. Oh let not our sinnes bee such climbers! rather then they should presse into the Presence Chamber of Heauen, and grow acquainted with God, let vs keepe them downe, and here punish them: for *Hoc nobis Deus insevit.* God hath planted this principle in euery mans heart, that sinne must bee punished: must it! by whom? Saint *Austin* tells you, *aut ab ipso homine pœnitente, aut à Deo vindicante,* either by man repenting, or by God reuenging. Now if any notwithstanding he remaineth impenitent, neuertheleſſe shall hope for mercy, let him heare what *Chrysostome* saith, *Quomodo Deum rogas, vt tibi parcat, cum tu tibi minime parcas?* How canst thou

Aug Enarrat. in Psal. 58.

Chrysost. in 1 Cor. hom. 23.

thou desire God to haue compassion vpon thee; when thou hast no compassion vpon thy selfe? *Aulus Gellius* writes, that the Romanes sent the Carthaginians, *Hastam & caduceum*, a speare and a white wand, the Ensignes of warre and peace, and offered them their choise: So deales the Lord with vs, vpon our repentance; he offers vs conditions of peace, and protesteth to repent himselfe of the euill intended, and to remoue farre from vs his iudgements already inflicted. *Ergo fratres puniamus peccata nostra*: therefore brethren let vs be our owne purishers: punish we our selues, our sinnes, that God may haue mercy on vs, and turne this heauie plague from vs: hee cannot shew mercy vpon workers of iniquitie, *Quasi blandiens peccatis*,

Aul. Gel. l.10. c.27.

aut

aut non erudiens peccata, as if hee flattered men in their sinnes, or had no purpose to root out sin. *Prorsus aut punis, aut punit*, Beleeue it either thou must punish thy selfe for thy sins, or God will punish thee: *vis non punias puni te.* Wilt thou that God should not punish thee, then punish thou thy selfe: and wash away thy sins with the bitter & brinish teares of vnfained repentance, through a liuely faith in the blood of our Lord and Sauiour Iesus Christ: that forsaking the Ladder of our crying sins we may climbe vp to heauen with the ladder of our feruent prayers: and hauing all brought our selues into the same danger of mortalitie; Let vs all with one accord, sigh forth vncessantly, the Disciples powerfull and importunate request; *Lord, saue vs: we perish.*

Hæc Augustinus in loco prius citato.

59

O Lord our God the giuer of all graces, the forgiuer of all our sinnes, and the present helper and ready defender of them, that fly to thee for succor: grant vnto vs wee humbly beseech thee an vnfained remorse for all our misdeeds; that our heartie repentance, may awaken thy mercy, and cause thy iustice to fall into a deepe sleepe: So then we shall with all Saints for euermore sing *Helleluja.* Saluation, and glory, and honor, and power vnto the Lord our God for euermore.

Amen.

FINIS

Ad Lectorem.

GRammata si desint, si syllaba forte redundet,
Si praecedenti menda sit vllà libro:
Ignoscas Lector; quid enim labecula ladit?
Et naevos penna corrige quaso tua.

Tibi in Christo
addictissimus,

A. L.